

which they had not enjoyed before. In Slovakia under Magyar rule no German state schools had been allowed; now they were established, with a few protests from the smaller-minded Slovaks. Dr. Brúgel destroys the legend that the Slovaks did not accept the Czechoslovak state, showing that in the elections (which were genuinely free) there was, with only one exception, always a majority for the Czechoslovak parties. He shows that Hlinka, the Slovak leader, may have been temperamentally unreliable and opposed to the more liberal attitudes of the Czechs, but that he was never "separatist" in any sense and that he never hesitated between the Czechs and the Germans. Unfortunately he died at a critical moment in August, 1938, and the fully and weakness of his successors has enabled Nazi and Hungarian propagandists to claim that the Slovaks sided with Hitler and Horthy.

It is difficult not to feel that the biggest obstacle to successful Czech-German cooperation lay on the German side. It seems almost incredible that the Reich and Senate of the German University of Prague, when they bestowed an honorary degree on Gerhard Hanppmann, who had been warmly welcomed by the Czech public, could not bring themselves to invite Masaryk and the Government to the ceremony. "This," wrote the German Minister Koch, "is how they constantly isolate themselves and then complain that the Government does not do more for German education here." This was in November, 1921, but the attitude of the German University never changed very much. It should be mentioned that the independence of the German University was never interfered with. When Professor Hans Kelsen, the great international lawyer and a Jew born in Prague, was obliged by the Nazis to leave the University of Cologne, he was only grudgingly offered the Chair for his subject which happened to be vacant in Prague; at his inaugural lecture there were ugly anti-Semitic demonstrations from the Sudeten German students. While the majority of Sudeten Germans were almost certainly ready enough to live with the Czechs, a noisy minority was always more Nazi than the Nazis. This gave

Hitler the advantage which he knew only too well how to use.

In view of the success of Konrad Henlein's pose as a political innocent, particularly in London, readers in this country may find the facts which Dr. Brúgel has now established about Henlein of special interest, indeed of historical importance. Henlein's mother was a Czech woman called Dvořáková; this is of interest only because he tried so hard to conceal it, although marriages between Czechs and Germans were common, racialistic propaganda notwithstanding. What is noteworthy, however, is that Henlein expressed enthusiastic Nazi views at an early stage, before he had any political standing. The evidence, skillfully pieced together by Dr. Brúgel, shows that it was only by arrangement with Hitler's representatives that Henlein adopted the pose of a moderate mildly nationalist.

Henlein's innocent phase coincided with the full impact of the economic depression which came late to Czechoslovakia. The Sudeten Germans lived largely on export industries, and under the Habsburgs, too, they had suffered acutely when there was a slump. Dr. Brúgel shows that the Czechoslovak Government, urged on by Ludwig Czech, spent more money on relief and public works in the predominantly German areas than in the Czech ones, although the Germans formed only a third of the population of Bohemia and Moravia, and although there was severe suffering among the Czechs too. Nevertheless the Sudeten-
deutsche Heimatfront, which Konrad

Henlein had founded toward the end of 1931, never ceased to insist that the Czechs were happy for the Sudeten Germans to starve. There were in fact very few Czechs, even among those who most hated the Germans, who did not realize how dangerous the Sudeten German unemployment could become to Czechoslovakia. But there was a belief in Prague that the Sudeten Germans made such fantastic claims that they would deceive no one. Such solidity was the strength as well as the weakness of the Czechs—perhaps Dr. Brúgel does not quite sufficiently emphasize this.

From 1933 to 1938 the crescendo of Henlein's aggression swelled up to the open admission of enthusiastic annexation of Czechoslovakia by the Hitler, in accordance with the Pan-German dreams of the past. The stages in this transformation were carefully worked out. A noteworthy performance by Henlein was his speech at Böhmisches Leipa in October, 1934 when, *inter alia*, he declared that the Heimatfront had nothing in common with Italian Fascism or with German National Socialism. "We shall never abandon liberalism," he said, defining it as "unconditional respect for individual rights as a fundamental principle in determining human relations in general and the relations between the citizen and official authority in particular." (In Vienna seven years later he boasted of his skill in undermining Czechoslovakia with this kind of deception.)

In 1935 elections fell due in Czechoslovakia. Henlein demanded that his movement should participate in them, and in doing so was supported by some members of the big Czech Agrarian Party who welcomed the thought of weakening the German Social Democrats. Henlein appealed to Masaryk who, Masaryk was now eighty-five and on the verge of resignation; it was not surprising that his magnanimity was caught up in the toils of Henlein's deception in spite of a warning from Beneš. The upshot was that Henlein was informed that if he changed his movement into a political party it would be recognized as a legitimate

one; it then became the *Sudetendeutsche Partei*, *Volksdeutsche Partei*. Although in January 1935 the relatively enormous sum of 100,000 marks for Henlein's election propaganda was secretly and skilfully transferred to a Czechoslovak bank in the name of the year's evidence of the official German records now prove this, but in 1935 Nazi sympathizers indignantly denied any German interference. It may be noted by the way that Sudeten German industry could have supplied Henlein with greater financial backing than any other party was likely to receive. Hitler, however, did not leave this kind of thing to chance. The result was that Henlein's party gained even more votes than the big Czech Agrarian party, although, as it happened, it had one less seat in the Chamber—it was noted that Henlein followed Hitler in not standing for Parliament himself. In the following October Henlein's new daily paper in Prague, *Die Zeit*, began to appear; this was also financed by the Reich German authorities. "Henlein's dependence on Berlin went so far," Dr. Brúgel writes, "that the salaries of the staff of *Die Zeit* were laid down in Berlin."

The bigger the lie the better—Henlein shared this motto with his Master. For years Henlein said he had never even seen Hitler although it is clear that he saw him at a gymnast's meeting at Stuttgart in July, 1933. To his English friends in particular Henlein always protested that there was nothing anti-Semitic about him, but they need only have read *Die Zeit* to see that he was lying. The gymnastic club over which Henlein had presided had excluded Jews from its membership; hence it had not been allowed to visit Germany until Hitler had become Chancellor of the Reich.

The rest of the story leading up to the Munich Agreement and the establishment of the Nazi Protectorate in Prague is as gloomy as ever, as one works one's way through it once again. Chatham House had been set up in 1920 to

equip the British public with knowledge about Central Europe, and in the evidence that came to light in Henlein's inquiry. Of all Henlein's interlocutors in London, the most surprising find was an inexpressible that Henlein, time feels almost sure, done so much to introduce Henlein in England and to plead Henlein for him. At last Henlein in Zürich in August, 1934, when Henlein and his colleagues had reached Czechoslovakia that ever if there were no Czechs no longer tolerate his existence, that timing had been a little more fortunate. It is too soon to say who was the better of the argument, but the fact that Henlein's British policy in 1935 had at least an obligation to explain why it was the right policy. Lord Avon elaborately concealed that precisely the policy was, not only at the time (which would be undecipherable) but also three years later, when he wrote *Full Circle*.

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DIPLOMATIC

EDWARD WEINER and CHARLES BARTLETT: *Facing the Brink. Aspects of crisis diplomacy.* 248pp. Hutchinson, 35s.

At first sight, the impression made by the authors of this study of United States diplomacy is not favourable. What they call their "regular reportorial assignments" have led them into a world in which political leaders splutter and yell at each other, wrestle over the texts of messages, shift their diplomatic machinery into high gear, and engage in frantic rounds of uddery. The colourful elicits of journalism are ill suited to the serious study of diplomatic work. Yet there is a serious substratum to the authors' work, since they are well acquainted with many of the personalities involved and they have obtained access to a number of original documents. Unfortunately they provide no substantiation, other than their own assurances of authenticity, by which their stories can be tested. An example that will particularly interest British readers is the account of a triangular conversation by telephone between President Johnson, the British Ambassador in Washington and Mr. Wilson, whom the latter wished to visit Washington late in 1964 and the President did not wish to receive him.

The President blasted the Prime Minister in no uncertain terms. "I won't have you electioneering on my doorstep," he stormed. "Every time you get in trouble to Parliament you run over here with your shirt-tail hanging out. I'm not going to allow it this time."

Whatever assessment one may make of the reliability of this story, the date must be questioned; it seems unlikely to have occurred within three months of Mr. Wilson taking office. But conceivably something of the kind could have taken place at some date, and there is at least plausibility in the immediately following assertion that the administration backed the Wilson government closely through all its hair-line manoeuvres to protect the pound, but not until the prime minister had paid lip service to the American effort in Vietnam.

What is wanted, and never given, is the source of the authors' statements. The more criticism applies throughout the book, which gives a racy and succinct account of a series of crises in American policy: Cyprus, the Yemen, Cuba, Vietnam, Nito

China and so on. The stories are mainly in personal terms, which with personal knowledge of the participants. A thorough study of text would no doubt make it possible to identify a number of the errors. For example, it can hardly be an coincidence that Mr. George Ball, formerly Under-Secretary of State, proves to be invariably sound of right in all moments of crisis, whereas Mr. Dean Rusk, his immediate superior, is consistently damned with the pen. It would be less easy, therefore, to nurse imitations, to divine the line which de Gaulle is classified as "volatile". But the point is that should not be left to the reader to all the work himself in assessing the authors' conclusions. Since the claim to have researchers (who have done "yommm work in check, facts, dates and spelling") should disclose their evidence, they wish to be taken seriously.

CONTAMINATION

TAD SZULC: *The Bomb of Palomares.* 256pp. Collins, 35s.

When the four nuclear bombs fell over southern Spain, in consequence of a collision between a bomber and its refuelling tanker, the incident proved the United States system of keeping its bombs unarmed and unrefuelled to be successful in preventing contamination by "fall-out" of gamma radiation. At the same time it revealed the high risk of contamination by alpha particles, blown into the air and the ground with the plutonium distributed by the bomb's massive explosion of the bomb's T.N.T. Two of the bombs were damaged when they fell close to the little village in the utmost detail of Szulc traces in the utmost detail of the whole harrowing affair of January 1966, describes the energetic reaction of the U.S.A.F. and its associated scientists, decries the foolishly self-reliance of the authorities, assesses the cost of the decontamination operation and of the recovery of the one bomb that fell into the sea of 45 million.

It is also interesting to note a direct disagreement between Professor Thomas and Mr. Nutting on the explosive question of lies in the House of Commons. Mr. Nutting says that after a careful examination of *Henlein*, he can find only one direct lie by Sir Anthony himself. Professor Thomas additionally convicts Mr. Schyn Lloyd of "a straightforwardly 'dishonest'". On the face of it, Professor Thomas's judgment is more convincing. The issue is not only because the House of Commons is even more sensitive about lies than are professional historians, but also because the reluctance of many people to believe in the charge of "collusion" rested simply on the belief that the Prime Minister and the Foreign Secretary of the day were

upright men who would not lie to the House. An example is Lord Roberts, the Labour Party spokesman on foreign affairs in 1956, who is on record in Mr. Peter Calvocoressi's programme of broadcasts ten years later as still refusing to accept the theory of "collusion". Lord Roberts's scepticism on this point, wrong though he clearly was, casts in its turn a bizarre light on Mr. Nutting's judgment that the denial of collusion was "as transparent as glass to any thinking person".

Mr. Nutting's judgment is in fact the weakest aspect of his book. On matters of fact he is unassailable; so, at least, it must be presumed, in default of contradiction by Lord Avon or Mr. Selwyn Lloyd. There are obvious gaps in his story, it is true. For example, he leaves a complete blank in the record between October 16 and October 22, 1956, when it must be supposed that at least some events were taking place, even if unknown to him. But in general he has a clear advantage in matters of fact over Mr. Calvocoressi and the other commentators on the B.B.C., not least because he successfully withheld from them his own exclusive information. (It is ironic to find the introduction to *Suez: Ten Years After* congratulating him "for the admirable way in which he displayed his opinions without falling into the official secrets.") But when it comes to matters of judgment, the advantage lies emphatically with Mr. Calvocoressi and his other contributors, who have made an able job of reconstruction and reassessment. Mr. Nutting stands open to question on several counts.

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DID THE FIRST LESSON END HERE?

Events have a disquieting habit of upsetting the work of contented historians, particularly in the Middle East. There has been a notable series of books this year on the events of 1956, all condemning the policy of Lord Avon (then Sir Anthony Eden); first there was Professor Hugh Thomas's *The Suez Affair*, and now Anthony Nutting's *Suez: Ten Years After*, a printed version of some broadcasts introduced by Mr. Peter Calvocoressi. Almost simultaneously came a new crisis in the Middle East, which has convinced Lord Avon's partisans that he was right all the time. The critics remain unmoved, though they may wish that their timing had been a little more fortunate. It is too soon to say who was the better of the argument, but the fact that Henlein's British policy in 1935 had at least an obligation to explain why it was the right policy. Lord Avon elaborately concealed that precisely the policy was, not only at the time (which would be undecipherable) but also three years later, when he wrote *Full Circle*.

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There are more serious grounds for treating his historical judgment as suspect. They are serious because he takes history seriously, and devotes a long preface to the historical background of the Middle East. It is in any case full of valuable insights into the facts, and particularly into the personality of Sir Anthony Eden. On some points of judgment it is legitimate to regard Mr. Nutting as biased, but on crucial points of fact he cannot be mistaken: on Eden's attitude towards Dulles, for instance, and especially on his misconception of Nasser. Perhaps no error of judgment in twentieth-century history was more fatal than Eden's conviction that President Nasser had been responsible for the dismissal of General Glubb by the King of Jordan. It was a delusion not shared by General Glubb, whose testimony is one of the regrettable omissions from Mr. Calvocoressi's book. Other omissions are Lord Avon and Mr. Selwyn Lloyd, both of whom declined to take part. But there is an impressive array of participants who leave very little ground unexplored: General Benfleur, General Dayan, Mr. Ben-Gurion, President Nasser, M. Pineau, and of course Mr. Nutting himself, among many others.

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G. ROBERT STANGE: *Matthew Arnold. The Poet as Humanist.* 300pp. Princeton University Press. £2.10s.

Mr. Stange's statement on the first page of his essay that "Arnold will always be among the most inaccessible of nineteenth-century poets" is not tendered as a paradox, but it is not called a self-evident proposition. Who, apart from Mr. Stange, has found him so? He goes on at once to claim that Arnold was aware of his inaccessibility, but what Arnold actually said was only that he was a less popular poet than Tennyson or Browning, the latter being, according to Mr. Stange, the Victorian poet who "investigated more deeply than any of his contemporaries the dynamics of creation and the relation of the artist to his experience and to the social order".

This second statement makes us doubly wary. "The most modest aim of the critic—simply bringing a reader into contact with a work of literature"—writes Mr. Stange—"is in fact the least easy to achieve." Well, is it? Not perhaps unless the critic first hobbles himself with a ball and chain by selecting an unsuitable framework for the discussion of a poet's work, which is what the author has done in this sometimes interesting, but on the whole, disappointing study of Matthew Arnold's poetry. The subtitle of this study, *The Poet as Humanist*, indicates an interest in Arnold's ideas, and the chosen framework substitutes for treatment by chronological development, literary genre or imagery a discussion of the poems under four ruling ideas—"The Idea of Poetry", "The Idea of Nature", "The Idea of the Self", and "The Idea of Love". There is no obvious limit to the number of possible frameworks, given a little ingenuity, but it is difficult to feel that Mr. Stange has been happy in his choice: in practice his framework imposes a wide interval, chilling to sensibility, between the critic and the poet and tends to produce discussions, interesting enough in themselves, just out of reach of what in their concreteness the poems are saying.

Arnold thought that the critic should be "the unflinching and

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NOW AND THEN

MEYER RAUER: *Heidegger, A Philosophical Approach.* 277pp. Oxford University Press. 38s.

WILLIAM WASH: *Coleridge: Work and the Reference.* 277pp. Oxford University Press. 38s.

The historical critic often labours at analysing qualities that are only marginal to a great writer's survival, the critic who concentrates too exclusively on a poet's modern relevance is apt to reduce what is truly great and universal to what is merely fashionable and modern. However, there is nothing peripheral in Meyer Rauer's historical analysis of Wordsworth's philosophical ideas. Wordsworth's philosophy, Rauer argues, is not a philosophy of the past, but a philosophy of the present, a philosophy of the future.

One must add that the discussion of Coleridge's influence is less of a novelty and more superficial than the author supposes and also that it fails to make some obvious connections. It is said that the fourth stanza of "Grenzen der Menschheit" is the germ of the distinction between gods and men in "The Strayed Reveller", but the Epicurean idea of the indifference of the gods is just as likely to have come to Arnold from his reading of Lucretius and is anyway a commonplace. Tennyson had made use of it in "The Lotus-Eaters" some years earlier. The stanza cited from Coleridge's poem is, however, directly imitated by Arnold in some lines of "Rugby Chapel", but Mr. Stange fails to notice the fact.

The most puzzling feature of Mr. Stange's work is his failure to recognize the present state of the argument about particular poems by Arnold. Perhaps this statement misrepresents the real position. Although there is no bibliography here, which is unusual in an American book of interpretative criticism, it would appear from the references in the text and footnotes that the author completed his study of Arnold by 1960. Time has not stood still since then. The general studies of Arnold's poetry by W. Stacy Johnson (1959) and Dwight Culler (1966), Kenneth Allott's annotated edition of the poems (1965), the detailed investigations of Arnold and the Romantic poets by Leon Gouffier (1963), and of Arnold and the writers of Greek and Roman antiquity by Warren Anderson (1965), not to mention the numerous contributions to English and American periodicals in the past seven years, all conspire to make some of the critical discussions in Mr. Stange's book superfluous, and others less convincing than they may have seemed when he first wrote them. But the date on the title-page is 1967 and Mr. Stange has obviously had time to renovate his literary property if it was in fact completed by 1960.

For its emphasis on Coleridge's influence on Arnold's poetry, although the examination of this influence is incomplete and not always judicious, Mr. Stange's essay narrowly earns a place on the rapidly filling shelf of books devoted to Arnold's poetry, but the general reader seeking enlightenment or the university student preparing to write an essay on Arnold will still find more substance in Trilling or Bonner, or in most of the more recent studies mentioned above. The much needed major work on Matthew Arnold's indebtedness to German thinkers and writers has still to be written.

WHEEL OF FORTUNE

ALAN SANDISON: *The Wheel of Empire. A study of the Imperial Idea in some late Nineteenth and early Twentieth-Century Fiction.* 213pp. Macmillan. 30s.

"The Imperial Idea" is a phrase of our times, as the scholars look back to the career of the European Empires, and wonder what they were all about. We have had historical analyses of the phenomenon, economic analyses, philosophical analyses and plain descriptive accounts: now the enterprising Mr. Alan Sandison, a lecturer at Exeter University, gives us a hybrid study, in which the interactions of history and literature are diligently diagnosed, and set against the social and intellectual background of the age. The Imperial wheel of the title is the one Kipling imagined his exiles lashed to, as they sailed east in hierarchical bondage on their P and O; but the thesis of the book paradoxically expresses an opposite view.

Mr. Sandison takes four turns of the century authors, Haggard, Kipling, Conrad and John Buchan, and discusses to what degree the Imperial Idea inspired their writing. His arguments are not always easy to follow, and the quotations from his subject authors lie there like limp pools among the academics; but the general theme of the book is that the four writers were not very firmly bound to that imperial wheel, and that Empire played far less telling a part in the development of ideas than critics have generally supposed.

Mr. Sandison's point is that for these artists, the British Empire was

renally a microcosm, or a huge wall against which the shadows of private emotions, personal actions, might be enviously thrown. The conflicts they portrayed were not essentially political conflicts, however dressed up in heroics and Empire-building, but were just those stresses between man and his environment, spaciouly and sometimes violently expressed, which lay near the roots of all romantic art.

None of the four, he concludes, were really "banjo-bards of Empire"; and though few ordinary readers, perhaps, ever supposed they were (least of all Conrad) still it is interesting to have the Sri disengaged with such care from the ideology, and the imagination so knowledgeably skinned of influence.

DOTTING THE "I"s

The Letters of William and Dorothy Wordsworth: The Early Years 1787-1805. Arranged and edited by the late Ernest de Selincourt. Revised by Chester L. Shaver. 729pp. Oxford University Press. 147s.

Even works of such admirable scholarship as Ernest de Selincourt's editions of Wordsworth texts eventually need revision, and now it is the turn of his great edition of the letters of William and Dorothy, of which the first volume appeared in 1935. The work has been undertaken by an American scholar, Chester L. Shaver, and his first volume is just published.

For the sake of conformity with the later volumes this first has now been reissued. *The Early Years* instead of *The Early Letters*. The period covered, 1787 to 1805, is the same, but the bulk is augmented. The original edition contained 241 letters, and a supplement seventeen letters; now these items have been combined (with the elimination of

shows. He himself tediously guides five stages, each being incorporated in a modified form in Wordsworth's nature poem. The most comprehensive of these is Wordsworth's debt to English continental philosophy and to the Romantic period.

An extensive knowledge of Wordsworth's notebooks, letters, and other works enables Professor Rauer to make the reader feel the force of his subject. In the creative qualities of Coleridge's work, he points to "that early sense of inwardness" which is the source of a great deal of his work, that special quality of inwardness which is the source of a great deal of his work, that special quality of inwardness which is the source of a great deal of his work.

From the publication of *The Excursion* onwards Wordsworth's status as a philosopher has been endlessly debated. The fashionable distinction between poetry that states and poetry that enacts, a distinction that has its roots in Arnold and Pater, has been applied mechanically to winnow the chaff from the grain. Even if Wordsworth never became the great philosophical poet that Coleridge hoped he would be, his ideas are firmly embodied in his poetry and cannot simply be discarded or ignored. Professor Rauer's major contribution to Wordsworth studies lies in his convincing resolution of the apparent contradictions between Wordsworth's innate naturalism and his developing transcendentalism, between his acute sensitivity to the world of eye and ear and his intuition of the unity of all things, "the one interior life/That lives in all things".

The reassessment of Hartley's influence is particularly timely in view of the fairly recent republication of Arthur Bentley's study. But even if the positive debt to Hartley was less than Bentley suggested, it is nevertheless true that the impulse behind many of the poems in the *Lyrical Ballads* sprang partly from Wordsworth's growing familiarity with Hartley's theory of association. In violent reaction from Cartesian rationalism, he found Hartley's abstraction of the mind from sensation specially congenial. Under Coleridge's influence he soon saw the flaws in this scheme, but he never completely rejected English associationist philosophy. What he succeeded in doing, as Professor Rauer so clearly demonstrates, was to assimilate the most diverse strands of thought (Locke, Berkeley, Hartley, Shaftesbury, Rousseau, Spinoza, Kant, Plato) and to impose a transcendental philosophy on the residual sensationist psychology of his youth. The idea of the "three stages" of development has dominated most recent interpretations of "Tintern Abbey" and *The Prelude*. But there is little to support this in the text as Professor Rauer

AFRICA TO ENGLAND

PAUL EDWARDS (Editor): *Equiano's Travels.* 196pp. Heinemann. 21s. (Paperback, 7s.)

The original autobiography of which this is an abridged edition edited and annotated by Paul Edwards was first published in 1789 under the title *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African, written by himself.* It went through a number of editions in Britain and America, the last in 1837, and made a noteworthy contribution to the campaign for the abolition of the slave trade. Equiano was an African who was brought to England at the age of ten, with his father, by slave raiders. African of course, and passed through the usual African slave middlemen until he reached the coast and was sold to the final export market, a European ship captain. He was then to have been more fortunate than most slaves in his master's time, as it is quite clear that he was a superior character with all the friendliness and charm of the African, and his quick intelligence and their capacity for hard work. He taught himself to read and write English, he kept bookkeeping and the running of an office and he threw so much that he was able to buy his freedom when he was still only twenty-one. For the rest of his life he lived in England, took an English wife and became a friend of Granville Sharpe and other leaders of the Anti-Slavery Movement.

This is not a work of anthropological interest since Equiano's memories of childhood in Iboland are not clearly known from elsewhere. What it is a thoroughly readable story of adventure. Equiano served at sea for most of his life as a slave, accompanying his first master, a lieutenant in the Navy, during the campaign of General Wolfe and Admiral Boscawen in Canada in 1758, with Boscawen again in the Mediterranean in 1759 and with Keppel to Belle-Isle in 1761. At the end of the Seven Years War, when he was about sixteen, he was sold to a master in the Caribbean island of Montserrat. His descriptions of the cruelties inflicted on slaves, and even on free Negroes, in the West Indies make up a large and very affecting part of his narrative. During his time there he was mainly engaged in trading voyages, one of which ended

in a dramatic shipwreck in the Bahamas. Even after his return to England as a free man he retained a taste for adventure and went on Commodore Phipps's polar expedition of 1773, one of his shipmates being the future Lord Nelson.

The editor advances cogent reasons for believing that the autobiography is Equiano's own work. It is important because the other great interest of the book is to demonstrate how widespread in the eighteenth century was the ability to write good English and how far we have fallen from that happy estate. It is easy enough to imagine what the modern equivalent would be like: the ghosted autobiography, for example, of a Tibetan fugitive from Chinese bondage. "Prior to the commencement of my veritable Odyssey" one can see it starting "I never envisioned myself in the heart of London's Fleet Street, pouring into the receptive ears of a star reporter—but it is painful to go on. Here was a self-taught African to whom the very idea of a written language was profoundly surprising; but because he lived in a time when English was still virile and self-confident he was incapable of writing badly. In the eighteenth century even stupid people like Soame Jenyns wrote well because it was in the air they breathed. Equiano had never been exposed to the modern influences which make for deterioration of language. He certainly never wrote anything which deserves to be included in an anthology of English prose but he uses a straightforward, racy and vigorous mode of narration, reminiscent at times of Defoe, which is perfectly adapted to the matter of his autobiography.

Mr. Edwards's notes appear to be directed principally to a West African audience. They are full and sensible. Let us hope that Equiano may now take his place once more among the number of Africans who have written in English. It is surprising what a very high proportion of these are Ibo, Mr. Chinua Achebe for example, that excellent novelist whose help Mr. Edwards acknowledges. Certainly Equiano deserves his resurrection, both as a chronicler of an unhappy period of relations between Europe and Africa and also as a model of style.

ANTI-MECHANICAL

MIQUEL OLIVERO MORENO: *El pensamiento de Gánivet.* 362pp. Madrid: Revista de Occidente. 120 pesetas.

Homenaje a Angel Gánivet. 113pp. Madrid: Revista de Occidente. No. 33.

The centenary of the birth of Angel Gánivet (1865-1898) led writers in Spain and Hispanists outside Spain to reassess this rather disconcerting writer, whose most famous work is the essay entitled *Idearium español*. It has been a brilliant, though often paradoxical, account of the Spanish character, whose roots he traced to Seneca.

Señor Olmedo Moreno has written a conscientious study of Gánivet's thought. Just as Gánivet traced the Spanish character to Seneca, so Señor Olmedo Moreno finds Gánivet to have been a typical Cynic, transferred from classical times, to the late nineteenth century. Much of the book is given up to substantiating this judgment, and he has done so very successfully. Gánivet disliked machines. He wanted individual cities—such as his native Granada—to be the true centres of civilization, as it were, cultural city states. His personal asceticism made him indifferent to his wardrobe, and he was proud to have no heating in his room throughout the winter in Helsinki, when he was consul there. These traits certainly recall the Athenian Cynics. As Señor Olmedo Moreno points out, he reacted violently against the industrialized society of the nineteenth century as he came to know it in Belgium, when his consular duties sent him to that country.

"The Book of the Machines" in Butler's *Erewhon* sprang from a similar reaction to industrialization, but Butler really knew that nothing was to be done to stop the development of the machine, whereas Gánivet, from a nineteenth-century standpoint, could be excused for not seeing the same period. Señor Olmedo Moreno finally compares Gánivet's thought to that of certain other writers, mainly German. He might have compared him more with Gánivet's contemporary, and friend Unamuno, who bears many resemblances to him as a writer. Besides, they shared an interest in Scandinavian literature unusual among Spaniards.

Laterza, Bari, have published *Rivoluzione e letteratura*, edited by Giorgio Kraski with an introduction by Vittorio Strada (xxvi, + 342pp., L.2,400). It is a translation of the speeches made at the famous First Congress of Soviet Writers held in Moscow in the summer of 1934. It was in this Congress that Zhdanov and Radek memorably prescribed the future task of the Soviet writer, according to the precepts of Socialist Realism, despite the intelligent opposition of Bukharin and Ehrenburg.

CANADA TO AFRICA

R. E. WHITTI: *Guggisberg.* 342pp. Oxford University Press. 42s.

Mr. Whitt's story modestly that, owing to the rule that official papers should not be made available to the public until they are fifty years old, this book is not a satisfactory biography but merely an appreciation or at most a biographical sketch. It is in fact a sensitive and well-written life of a remarkable man.

Sir Gordon Guggisberg was born in Canada in 1869 and ten years later was taken to England. In 1886 he entered the Royal Military Academy Woolwich, and in 1889 received a commission in the Royal Engineers. After three years' service in Singapore he was seconded to special employment under the Colonial Office as Assistant Director of the survey of the Gold Coast and served there until 1908. In 1910 he was appointed Director of Surveys in Southern Nigeria. In 1914 he was offered the post of Director of Public Works in the Gold Coast but before he could take up the appointment the outbreak of the First World War led to his return to military duty. At the end of the war he was a Brigadier.

It was now, largely through the activities of his second wife, Decima Moore, and through her influence of Elinor Glyn with Lord Milner, then Secretary of State for the Colonies, that he was appointed Governor of the Gold Coast.

His previous experience of West Africa and the impression he had formed there of the potential abilities

of the Africans led him during his governorship to a passionate belief in the need for better education in the colony, a belief that led to the creation of Achimota as an educational establishment of great renown and promise. It was largely to have more money to spend on educational projects that Guggisberg urged the importance of economic development in many directions and principally in the construction of a deep-water harbour at Takoradi. Achimota, Takoradi, and the Korle Bu Hospital at Accra are the three outstanding memorials of his administration.

It was perhaps natural that the Colonial Office and the Europeans in West Africa should have regarded his proposals as extravagant and unnecessary, but it is strange that even the Africans of the Gold Coast should at first have taken the same line. They soon took a more favourable view of his activities as they came to realize his sincerity of purpose, "his faith in their destiny and his unremitting toil in their service". He is remembered today by the people of Ghana as the best governor of colonial days.

What sort of man was this who captured the affection and respect of the Africans to such a censurable degree? As a husband he was a failure, having made two unsuccessful marriages. He was not liked by Lord Lugard, under whom he served in Nigeria, and he was de-

tested by Sir Hugh Clifford, whom he succeeded as Governor of the Gold Coast. In all matters where his experience as an engineer could count—and in education—Guggisberg's administration was a success, although the author gives credit to Clifford for some of the ideas which Guggisberg later put into effect. In other matters Guggisberg was not so successful. He failed, in spite of his flair for public relations, to carry the African politicians with him in his plans for local government and indirect rule. The author thinks that "in the field of politics—but only in that field—Guggisberg was short-sighted and insensitive. It is only fair to add that so was everybody else". Mr. Whitt considers that Guggisberg has been over-praised as an original.

His later years were full of sadness, caused by bad health and financial anxieties. When his term of office in the Gold Coast ended in 1927 he remained unemployed for nearly two years before his appointment as Governor of British Guiana. Ill-health soon compelled his retirement and he died in 1930.

BOURBON ENLIGHTENMENT

JOSÉ DE CADALSO: *Cartas Marruecas.* Prólogo, edición y notas de Lluís Dupuis y Nigel Glendinning. 209pp. Tamesis Books. Distributed in London by Grant and Cutler. 24s. 6d.

Until recently Cadalso has been one of the principal victims of the tendency to interpret the Spanish eighteenth century in terms of the nineteenth. Partial and often tendentious readings of his works have made of him, among other things, a Romantic, a liberal, a conservative, a nationalist patriot, a *desencuado* traitor, even a Fascist. In the past few years, however, mainly as a result of work by Professor Glendinning, who has insisted on remembering that the eighteenth century not only preceded the nineteenth but also followed the seventeenth—an almost unheard-of approach to Spanish eighteenth-century studies—a much more consistent and convincing Cadalso has emerged, Cadalso the *desencuado* tradition of Quevedo and Gracian. The influence of Montesquieu at el bas been put in its proper place, and we can at last forget the old charge that the *Cartas marruecas* are no more than a weak and vacillating imitation of the letters of other fictional visitors to eighteenth-century Europe.

Now Professor Glendinning joins with M. Lluís Dupuis to give us, by way of further substantiation of this view of Cadalso, an admirable new edition of *Cartas marruecas*, which takes us one step nearer knowing what Cadalso wanted to say. This is an important achievement. The fact is that nobody knows exactly what Cadalso said in his book, let alone what he would have liked to say. He had still not published the *Coronis* when he was killed at the siege of Gibraltar in 1782; no autograph of his exists; and the first published editions—on which all subsequent editions have so far been based—differ from the original version, though the extent and nature of the difference remain matters for informed guesswork. The Dupuis-Glendinning text is based on a manuscript almost certainly earlier, and closer to the original than any other known source, here presented with a full battery of variants from later manuscript copies and the earliest published editions.

No one is likely to dispute that this edition of the *Cartas* is now the best available, nor indeed that its preface is the most authoritative existing study of the work. Cadalso, it would seem, has at last attracted the serious appreciation and intelligent understanding of which he believed his readers incapable.

Some wonder if he deserves such good fortune, and also if the difference between this version and, say, the existing *Clásicos castellanos* text of the first published edition (available at about a quarter of the price) justifies the extra cost. The answer is that the difference is not only in the text but in the style. The *Cartas* is a masterpiece of style, and the difference between the two versions is a difference of style, not of substance. The *Cartas* is a masterpiece of style, and the difference between the two versions is a difference of style, not of substance.

Some wonder if he deserves such good fortune, and also if the difference between this version and, say, the existing *Clásicos castellanos* text of the first published edition (available at about a quarter of the price) justifies the extra cost. The answer is that the difference is not only in the text but in the style. The *Cartas* is a masterpiece of style, and the difference between the two versions is a difference of style, not of substance.

thing of serious interest or importance.

Even so, as this edition shows, the *Cartas* did not steer clear enough of such dangerous topics. Some of the censorious excisions are needless and tedious, and some are so mechanically faked as to be almost incomprehensible, and cause our scrupulous editors to wonder if they can really be the work of the censor. But in many cases there can be no doubt. In Spain, perhaps more than anywhere else, the Enlightenment was a conservative affair, a desperate race against time to make the old regime safe against the coming revolutionary storm. In this book, in Cadalso's veiled but unmistakable bitterness about a stifling authoritarianism, in his final arduous dismissal of the *Cartas* as a waste of time, in the censor's efforts to make sure that they were, the official reaction to this mildly reasonable view of the state of Spain in the 1770s, we see something of the fear which motivated the despotism of the Spanish Enlightenment.

A new official biography of the Marquess Curzon of Kedleston is being written at the request of his only surviving child, Lady Alexandra Metcalfe, and with the approval of Lord Scarsdale. Anyone possessing relevant correspondence or papers is invited to communicate with the author, Sir Philip Magnus, at Stoke-say Court, Oakbury, Shropshire.

POETRY INTERNATIONAL 67

Graves	MacDiarmid
Amichal	Neruda
Auden	Olson
Berryman	Sexton
Ginsberg	Spender
Hecit	Bonnefoy
Kavanagh	Bachmann

QUEEN ELIZABETH HALL and PURCELL ROOM, SOUTH BANK

12th July	Queen Elizabeth Hall	7.45 p.m.
13th-15th July	Purcell Room	8.15 p.m.
16th July	Queen Elizabeth Hall	7.15 p.m.

Introduced by Malcolm Muggeridge and A. Alvarez
Directed by Patrick Garland and Ted Hughes
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C. A. BURLAND: *The Magical Arts*. 196pp. Arthur Barker. £2.2s.

There is something very disarming about Mr. Burland. The dust-jacket of *The Magical Arts* presents a creature somewhere between an owl surprised by a searchlight, and one of those interior-cats Louis Vain used to draw while in a state of advanced schizophrenia. The same picture recurs among the plates, with an explanatory caption: "Man as a vehicle of strange powers. Drawing of the author by Gudrun Krüger, 1963." (Turn the page, and we find "interpretation of the theme of a nature god, by a modern artist", with Pan looking for all the world like Peter O'Toole.) Mr. Burland, according to the blurb, has recently retired from the Department of Ethnography at the British Museum; that respectable institution, one feels, will not be the same without him.

His idiosyncratic personality—clever, avuncular, very matter-of-fact in dealing with the supernatural—permeates every page of this book. In spite of an arch, rambling style (for long stretches it reads like the transcript of some popular lecturer addressing himself to the kiddies) *The Magical Arts* is fundamentally sane in its approach, and manages to get across a surprising amount of piecemeal information. (Here, however, the total lack of documentation—no references, no bibliography, and a very sketchy index—will prove a handicap to any reader desirous of reading farther in the subject.) Mr. Burland begins with primitive bunting magic and ends with experiments in telepathy to aid communication between astronauts, in fewer than 200 pages that constitutes a pretty wide sweep.

On the way he glances at such topics as Etruscan divination, the Mystery cults, Gilles de Rais, the Druids, Manichaeism, Cagliostro, Mithras, the Kabbalah, Dr. Gerald Gardner's coven, hallucinogens, and direct extra-sensory perception or clairvoyance. This catalogue suggests both the strength and the weakness of his work. Too much of *The Magical Arts* is a mere anecdotal rag-bag, without shape or real direction: Mr. Burland never analyses the chief aspects of magical practice, but introduces them at random, and without adequate explanation. He also touches on a great deal that

scarcely qualifies as magic in the strict sense at all. This is particularly true of his very sketchy sections on Greece and Rome. We could do with less about Dionysiac revels and the Eleusinian Mysteries (which can be studied in any standard history of ancient religion), and much more about magical phenomena for which there is good specific evidence, most of it hard for the layman to come by—the *defixiones*, the magical papyri collected by scholars like Preisandauer and Eitrem, aphrodisiac lore, medical superstitions, odd beliefs such as "calling down the moon". At times Mr. Burland trails his coat pretty hard: "Woutan," he asserts, "is rarely inclined towards ritual," which makes one wonder to look no farther whether he has ever set foot inside a Catholic church.

But what more than compensates for such minor eccentricities is the very clear concept he possesses of the relationship between magic and science. He sees that magic is, in essence, a series of would-be scientific hypotheses aimed at controlling nature: hypotheses for the most part (but by no means entirely) discredited today. "Throughout history," he rightly remarks, "much magic has been based on a knowledge of natural laws, not understood by most people"—e.g., the weather-prophet or the medicine-man. Often modern scientific progress reveals a pattern discernably akin to that posited by the magician: "Leading mathematicians talk of 'a principle of uncertainty' with the same assurance as the Tarot expert talked about the Joker."

Many of the magician's drugs have proved themselves singularly efficacious—though not, perhaps, for quite the reasons the magician supposed. Electro-magnetism and telepathy research, that in the light of recent work, that a great deal of what we label "magic" simply means natural processes we do not fully understand. Perhaps one day we shall be able to record and measure the discharge of force from the witch-doctor's bone when he points it at his victim. Perhaps. Meanwhile Mr. Burland's cheerful introductory sketch will give an hour or two of harmless pleasure, and may serve to clear up several fairly widespread misconceptions in the process.

WITCHES' BREW

RONALD SETH: *Witches and their Craft*. 255pp. Odhams Books. 21s.

One of the most interesting things in this storehouse of information is the author's story in the preface of what first drew him to the study of witchcraft. Taken as a child of seven to visit a young woman and her new baby in a Fenland village, he heard a tramp being turned away at the door, and then "saw" the baby's head crawling with lice. The mother "saw" it too, and sent him running after the tramp with a few pennies. When he got back the lice had disappeared. It sounds as if some unspoken suggestion on the part of the tramp had been at work.

Unfortunately Mr. Seth does not discuss this piece of first-hand evidence. Instead, he has heaped up quantities of material, some familiar, some repellent, some concerned in peculiarly revolting detail with the tortures applied to suspected witches. The bibliography consists of titles arranged in the unpredictable order in which they have been cited in the text. It refers to many important original documents, to various trivial or sensational items, and to the glossings of Montague Summers; but omits much that is of value, notably the work of Glanville and the books by and about Queen Elizabeth's alchemist Dr. John Dee, whence many passages are quoted in the section on Notable Cases.

Mr. Seth does not look outside the periphery of his subject, ignoring the relevance of other disciplines such as the classics, history, psychology, research and medicine. As a result he fails to differentiate between religion which is concerned with prayer and sacrifice, magic whose aim is to impose human will on men and events, and primitive empirical sciences. This confusion leads him to assume that the priests of pagan cults can be equated with "witches" and to describe the Witches of Salem as a "sorceress" instead of a seer consulted for her divinatory powers in one age, and

centuries later put by the writer of the *Dies Irae* on a level with the Psalmist in foretelling things to come: *teste David cum Sibylla*. A knowledge of diet might, moreover, have made him more cautious about condemning odd-sounding prescriptions as "mere charms". Pliny's recommendation of dolphin's liver as a cure for convulsions, for instance, may well have been the result of experience; it is probably rich, like cod liver, in vitamin D, and cod liver oil does in fact cure rickets, and the convulsions associated with it.

The volume is good reading, chock-a-block with stories, legends, fables, anecdotes, and biographical sketches. There is a clear account of Dr. Dee's life (though alas he is "new star" he is said to have discovered in 1572 goes unnamed), a glimpse of Mother Redcap the witch immortalized on a Camden Town pub-sign, a note that the use of wax monuments for the purposes of enchantment can be traced back to Egypt in the fourth millennium before Christ, and that a wax figure of Alexander the Great's mother was made, and dedicated to a god before his conception, so that a child of genius might be born. And so on. It is all most entertaining, but the irritating fact is that anyone who wished to cite such data would need to check their accuracy. The statements, for instance, that Benedict XI was Pope in 1748, and that "the majority of women" suffer from "periodic mental disturbances", shake the reader considerably; and set him wondering: was there ever a "wondering" such an Order as that of the "Doctrinaire Fathers" cited on page 183?

Some of the pictures come from sixteenth, seventeenth and eighteenth-century sources; others, resembling rather bad illustrations to Victorian fairy tales, at best grotesque, at worst ridiculous.

H. H. LAMU: *The Changing Climate*. Selected Papers. 230pp. Methuen. £2.5s.

When a person has spent many years of concentrated research within a particular discipline, he and those who have followed his thinking step-by-step through a series of specialized studies will probably derive considerable benefit from a kind of intellectual stocktaking. There comes a time, that is, when it is useful to weave together and interrelate the several strands of an inquiry into a more comprehensive fabric whereby the overall pattern can be more clearly discerned and appreciated. A great deal is gained by the coordination of previously separate thoughts and ideas, and the whole should then become greater than the sum of its separate parts.

The Changing Climate is merely a sum—a collection between covers—of six previously-published articles and two unpublished lectures, all concerned with changes in climate. The first and major criticism, then, is that the objectives of the publication are too limited. Even linking comments or corrections and additions in the light of more recent knowledge or the discussions which followed the articles (in several cases originally published with the papers) would greatly enhance the publication. Simply to reprint the articles in their original form curtails severely the inherent value of the book. To go so far as to reproduce known errors or possible misinterpretations, such as the quoted temperatures for Kew on page 199, and the explanation of many of the historical records in the sixth article, all of which were pointed out in published discussions following the original papers, seems to sacrifice too much to ease of publication.

The technical quality of the production is, indeed, very poor. The original articles, and hence the parts of this book, use a variety of type-scripts, and many of the maps, photographs and diagrams are so badly reproduced that they are very difficult to read. There is also a great deal of repetition, both textual and diagrammatic. Synopses of postglacial climatic history appear no less than four times in the text and some illustrations appear up to four times each. These features are inevitable in such a publication but this makes them unnecessarily annoying.

But in spite of these many faults in the original concept and compilation,

WEATHER VEINS

Selected Papers. 230pp. Methuen. £2.5s.

and in the standard of production, the essential quality of the author's scholarship, including his ability to coordinate such a wide variety of quantitative and qualitative evidence of climatic change, comes through quite clearly. Parts 1, 3, 7 and 8 present the main evidence of climatic change. Part 2, one of the most stimulating, considers the modifications in the general circulation of the atmosphere that must accompany climatic change, the explanations of which are the true

ENERGETIC

FRANK W. LANE: *The Elements Rage, The Extremes of Nature*. 280pp. 86 plates. Newton Abbot: David and Charles. £1.2s.

The Elements Rage is a catastrophic book in the simple sense that it subjects the reader to a high-powered bombardment with the facts, statistics and photographs of catastrophe. Mr. Lane is a seasoned commentator of "the greatest"—the greatest that nature can do in the destruction of man and his works. He explains that his primary concern is to describe what happens. If he can also say in a few sentences why it happens he is happy to do so. And if not—well, every one of his innumerable statements of fact is labelled with a reference which duly appears in a bibliography of about 1,000 items, to which the more inquisitive reader is referred. For the rest:

Coping with technicalities has been the hardest part of my task, especially as there is considerable disagreement among experts. The popularizer who has to steer his way between contending specialists realizes that it is impossible to please everyone. Research, writing and checking have been spread over some seven years, three for the first edition, four for this new edition. During that time I exchanged over 3,000 letters with people in more than twenty countries. Altogether more than eighty people have read the manuscript in whole or in part.

This is fair enough, and fairer than it might have been because on the whole Mr. Lane is dealing with the limiting cases of natural phenomena—for example, hurricanes, tornados, thunderstorms, earthquakes, volcanoes, meteorites—about the complex physics of which there is still much disagreement and even ignorance among experts. One of his simplest and most satisfying chapters is about hail, a thing that it is con-

tinually easy to explain, but which in many ways it seems, of two kinds, those who can never escape from a well-told tale of natural phenomena, and so long as it is happy to do so. And there are a long on horrors, even when it is as attractively gamified as which Mr. Lane's later will notice that he is silent about the possibility that men have to suffer from the same forces in a context; a withdrawal from the offer Mr. Lane's piece of should be produced another. It will dawn on the scientific reader that what is being told him is the release of energy which appears in many guises as the story proceeds, information about what event is, is relegated to a remarkable sense in an appendix, which will 10¹⁰ ergs, the energy in hitting a cricket-ball ends with 2 x 10⁷ ergs, which is to be "the approximate amount of the observable universe". Lane would make a better book if he would start it with a preliminary chapter defining some of its various forms.

problems of genesis. Part 1, the analysis and interpretation of German birth and now a study for some thirty years in the extent of the mountain glaciers. Part 2, one of the most stimulating, considers the modifications in the general circulation of the atmosphere that must accompany climatic change, the explanations of which are the true

value of enlightenment he doubt at all. "In a state of enlightenment," he says, "doubt, envy, hatred, and all the emotions are laid to rest, and the emotions divide and separate."

The effects are even more far-reaching. There is a natural feeling of joy. This joy may well be the result of a harmony which has been achieved between body and mind. It is also felt to be the result of a harmony with nature as such, eliminating worry too it produces a inner calm which is beneficial to character.

How to interpret the experience? This is the question. "Every one," according to the author, "who experiences enlightenment will interpret it according to his own Weltanschauung." And so he relies heavily on the De Lubac and Thomas Merriam to do the interpreting for him. He himself seems to be torn between his experience and his faith, and so he says: "A very old Chinese tale told me that enlightenment was a becoming-consciousness of oneness with nature. Spontane-

ously, I replied: 'For us it is a oneness with God.' A Spinozian rather than a Christian reaction, one would have thought. But immediately he covers up his tracks: "This does not mean that Buddhist monism is to be equated with Christian monotheism. It only means that there are some outstanding monks who in their experience of enlightenment succeed in meeting us."

But where does the meeting take place? Fr. Enmuyia complicates still further an already complicated question by equating Zen Buddhism with monism: it is not monism but the assertion of one indivisible reality to the exclusion of all plurality but pantheism, that is, "unity in diversity, and diversity in unity", as St. François de Sales (among many others) puts it. Should the author, then, not have said "oneness with God revealed through Nature reflected in the oneness of the self"? This, however, is a matter too deep to be discussed in a short review.

This little book is superior to the author's more recent *Zen-Buddhism* (not yet translated into English) since, being so short, it is infinitely clearer and easier to read. His contention that Zen techniques might be profitably be introduced among Christian contemplatives and even among the laity has much to commend it. After all we already have Catholic Yoga. Why not Catholic Zen? The only serious query is a purely physical one. Can northern bones be made to accommodate themselves to any of the postures laid down by Zen?

The translation seems to have been made by the author himself. He has not always been well advised. *Setsu* (in philosophical contexts) is "being" in English, not "to-be". *Seelen-spitze* is "a peak" not "acumen of the soul", and *Seelengrund* is "ground" not "bottom of the soul".

His opening questions are sound enough. Is God central to the Christian faith? Can the Christian Word ever be separated from its historical roots in the existence and power of God? Must Christians acknowledge the existence of a sovereign God? But being set off at a gallop on this radical path Dr. Alizer is soon lost to sight in his chosen thicket having given little more than a perfunctory backward glance at the major premises of Christian orthodoxy. Thus the sturdy structure of theology that surrounds the orthodox faith in the Trinity, the Incarnation, the Atonement are never the subject of serious attention; he merely contents himself with dismissing them as religious crea-

MIXED RELIGIONS

W. PARRINDER: *The Handbook of Living Religions*. 203pp. Arthur Barker. 21s.

A revised edition of a work first published in 1964, now appears in the Handbook series published by Arthur Barker which covers almost everything from "Pets and their owners" to "Computers and the future". Now we have "Living Religions". Within the compass of some 300 pages Dr. Parrinder attempts to deal with Islam; Hinduism, Sikhs, and Parsis; Buddhism in South-east Asia; China's Taoism; Japanese Shinto and the Way; Africans, Australians, Americans, Indians; Judaism; Christianity. Inevitably the book since it does not regard the material as illusory, nor does it aim at union with the divine" (page 44) but at "salvation of the spirit. The Solo set of Zen (page 121) does on occasion use the *koan* technique and only differs from the Rinzi in that it insists on a more methodical course of spiritual exercise. Again though it is true that the Parsis (page 62) close their temples to non-Parsis in India, this is not true of the Zoroastrians in Iran. More serious perhaps is Dr. Parrinder's description of the Roman Catholic Mass which is pre-Vatican II and in which St. John's Gospel is no longer said.

Lastly, it is right still to include the Zoroastrians among the "living faiths" and to ignore the Baba's who vastly exceed them in numbers and in vitality?

There are a number of small points that need correcting. The Yoga system (if by that is meant the classical Yoga of the *Yogasutras*) does not aim at liberation from "illusion" since it does not regard the material world as illusory, nor does it aim at union with the divine" (page 44) but at "salvation of the spirit. The Solo set of Zen (page 121) does on occasion use the *koan* technique and only differs from the Rinzi in that it insists on a more methodical course of spiritual exercise. Again though it is true that the Parsis (page 62) close their temples to non-Parsis in India, this is not true of the Zoroastrians in Iran. More serious perhaps is Dr. Parrinder's description of the Roman Catholic Mass which is pre-Vatican II and in which St. John's Gospel is no longer said.

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WHITEHEADIAN

P. COBB, JR.: *A Christian Natural Theology*. 288pp. Lutterworth. 35s.

Mr. Cobb's book, which was first published in the United States in 1965. He is an ordained Methodist minister and an associate professor of systematic theology at the Southern California School of Theology. A great part of the work is occupied with an exposition of relevant aspects of Whiteheadian thought; and it may be regarded as a book about Whitehead in a wide sense as not necessarily having reference to God, and one reason turns out to be his anxiety to get a definition that will cover the Buddhist as well as the Christian. He sees in Whitehead a bridge between the philosophy of east and west; and in this he may well be right.

There are some of the questions which have not been answered, by

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